



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Joanna Southcott has sold her Seals for half a crown each." Nowithappens there are more than fifteen thousand people who can prove she never sold a Seal in her life, or ever suffered one to be sold, for her seals were given "without money, and without price," a free gift to all that had faith to believe in her inspired writings, as well to the rich, as to the poor.

"Having thus cleared up the charges against Joanna Southcott, I shall give a short sketch of her divine mission, which is to warn the world of the second coming of the Lord Jesus Christ to destroy Satan's kingdom of misery, evil and woe, and to establish his own glorious kingdom of love and peace upon the earth for a thousand years, as is promised in the 20th chapter of the Revelations, when he will reign in spirit among the children of men during that period before the general judgment."

It is time to close this disgusting catalogue of human errors—I shall only adduce one more instance. William Huntingdon, a man in London, who modestly adds S. S. (sinner saved) to his name, receives whatever he prays for. He stood in need of a pair of breeches, and prayed accordingly: next day a pair which exactly fitted was sent to him—The credulity of his flock is likely to be pretty highly taxed. He will probably be as hard on them in praying, as Sir William Johnson was with the Indian in dreaming. The Indian said he dreamed he received a present of a handsome coat from Sir William, who in his turn dreamed that the Indian had given up to him a large portion of his hunting grounds. Both dreams were fulfilled, but the Indian declined any longer to continue the commerce. Probably the Sinner Saved may also tire out his congregation with his prayers.

From all these instances one inference is clear. When we depart from the guidance of reason we are liable to fall into innumerable errors. Ignorance is the source of credulity.

We are therefore imperiously called on to instruct ourselves, and to attend to the results of experience. If the many would by the acquirement of knowledge, and a consequent enlargement of mind, raise themselves above

the rank of dupes, the number of dupers who have been accustomed to prey on them would speedily decrease, while another numerous class, who are first duped, and then unwillingly lend themselves to spread the imposture, would see through the snare, and no longer without any bad intention act as decoys to others. According to the aphorism of Lord Bacon, "knowledge is power," especially if our attention is directed to that kind of knowledge which is best adapted to our individual sphere: we are culpable if we neglect the means of acquiring it, when we have them within our reach.

K.

---

*For the Belfast Monthly Magazine.*

*If the object of the Belfast Magazine be to bring forward the germ of knowledge, as well as display its more mature branches, the accompanying essays, composed as school themes, may not perhaps be unworthy of insertion.*

VIS CONSILI EXPERS MOLE RUIT SUA.

IT is wisdom that raises us rational beings above the rest of the creation. It regulates all our desires, and guides us in all our pursuits, showing to us what is worthy of our attention, and how our ends may be attained. To this, our mental part, the body is subservient, and is merely the instrument with which we transact. Without prudence our strength is of no use; we attempt things which are impossible, and frequently turning our backs on the very object we wish to obtain, run blindfold; and the more strength we have, the farther we are driven from the desired point.

It is not the body alone that requires the restraint and direction of wisdom; but also our desires, if not restrained by reason, would hurry us on to the greatest improprieties. And indeed the strongest minds have generally the strongest desires; like a rapid river which having once overrun its banks takes a great strength to restrain and force it back into its proper course; whilst a mind of weaker powers can be restrained by a weaker impulse. Thus nature has it so planned, that where she has wantonly bestowed

her gifts on some, she has counter-balanced those gifts with equal disadvantages. But to return to our subject, before the invention of gunpowder, it was necessary that a man should be robust and strong, else he would never be able to undergo the fatigue of battle; for on strength alone their success depended. But however important strength may have been, all the forces of Greece could never have taken Troy without the wisdom and prudence of Nestor. And in those days when strength was in highest estimation, it was never esteemed equal to prudence, which may be proved by their poets painting Minerva, or wisdom, conquering Mars, or the strength of arms, in every attack.

For examples of the superiority of wisdom over bodily strength, let us read the battles of the Persian war, but especially the battle of Salamis, where, Themistocles having drawn up his little fleet in a narrow part of the bay, the Persians were unable to bring all their forces into battle, and those vessels which could not be placed in battle array on account of the narrowness of the sea only served to confuse the rest. So that the Persians being deprived of both the power of fighting, and flight, received a total rout from the enemy.

---

INVIDUS ALTERIUS REBUS MACRESCIT  
OPTIMIS.

ENVY is the pain which we feel at another enjoying the good which we ourselves desire and have expected. It is a pain which a noble mind can never suffer: it arises from a depraved selfish disposition which cannot endure the welfare of others. As there is no just grounds for envy, it can admit of no consolation; we wish to hide our spleen for fear of being reproached; and thereby shut up a viper in our breast that is continually preying on our heart. Hatred and malice, which are more voracious than vultures, are always tormenting the envious man, who, like the bat, flies from the light, devoting his hours to darkness and solitude.

There is no passion has been so destructive as envy; almost all the broils, assassinations and conspiracies

during the Roman empire, were merely owing to this, and was it not envy that first brought "sin into the world and all our wo?"

There is no hatred so strong as that through envy, and the only cause of this hatred is, that another having been desirous of the same object as ourselves, has been more fortunate in his pursuit. If a man had even policy, he would never show himself to be averse to the prosperity of his friends, for the gifts of his brother may in many respects be useful to him. But all chance, this; the envious man loses, and has nothing in exchange for it but a continual fretting, and gnawing of his heart. He detests the appearance of mirth and joy: his only joy is the misfortunes of his neighbour, and as Ovid remarks:

"Vixque tenet lacrymas, quia nil lacrymabile vidit."

Detraction seems to be the whole employment of the envious man, he catches at the failings of his neighbours, in order to expose them, and he does not stop to ridicule even their virtues, by turning them to scorn! and as what is straight seems crooked, when seen through the water, he wishes to make every one appear worse than he really is. And as for detraction, it cannot be so managed but it will be found out. He that is still putting in caveat against men's good thoughts of others, will soon discover himself to do it through envy, and that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of proof of those excellencies that he thinks them worthy of envy.

---

DEGENERES ANIMOS TIMOR ARGUIT.

In the earlier ages of Greece and Rome, men were not respected on account of their riches, nor were they accounted noble because they were descended from rich parents; but it was wisdom and courage that raised them above their fellow-citizens. The renowned Socrates, whose father was a statuary, and another a midwife, was raised to the head of the Athenian state. Demosthenes was the son of a blacksmith; and Miltiades, who at the head of the Athenians, overthrew the vast armies of the Persians, was forced to die in confinement, because he could